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SPEAKERS

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00:00

We are going to get a little more into God's word now. So as I invite you to do each week, I hope that you will have a copy of scripture out and open. If you have a personal Bible or Bible app that you'd like to use, I'd invite you to get that. If you need something there are read Bibles available in all of the pews. And will be this morning, once more in letter of Romans, which is in the New Testament, if you go past the four Gospels, in the book of Acts, you'll find Romans It won't be in chapter 10, this morning. When I was back in seminary, my preaching professor was had Robinson and some of you may know that name or read some of his books. And up until the time that Dr. Robinson died, he was widely regarded as one of the most effective and gifted communicators in the church and and he always advocated getting as deeply as you possibly can into the text doing as thorough of exegesis as you possibly can. But then also said that the most effective sermons are the ones that people can hear. And a day, a week, a month later, they can give you a just a one or two sentence summary of what it's about. You want to get as deeply as you can into these things. But they also need to just be able to say this is what it was about. And he's have a very clear and simple point, that's easy to remember. Now, I have preached a lot of sermons where that is not the case. And please Don't nod or say amen at this point. But, but I kept hearing that advice in my head as I was going throughout this week, all week long as I was doing, and I kept hearing that from him again. And the reason being is that this is once again, a pretty dense passage of Scripture, though it's one that I do think has a very clear and memorable takeaway fact, it says, so right in the middle of it, and we'll get to it, but I'm going to give it to you right up front. Now, this is what I hope that you will remember later today, later this week, or Lord willing, even later on, and that it's simply this, the same Lord is Lord of all, and everyone who calls on the name of the Lord will be saved. That's the point of this section. Now, just because I gave it to you doesn't mean you get to tune out now or start playing games on your phone. Or if you're watching online, fast forward ahead, we are going to see what that means. There's a lot to that. Before we do though, let's pray. Great grading Gracious God, we thank you for this time that we have to be here together this morning. Lord quiet are distracted minds calm, are distraught hearts. Let us hear what it is that you have to say to us. And then let us respond in ways that demonstrate our love for you. And our love for others. I pray the Lord that the words of my mouth and the meditation of all of our hearts would be acceptable. In your sight. We pray this in the name of Jesus. Amen. Last fall was when we first began studying this letter that the apostle Paul wrote to the Christians in the ancient city of Rome, we've worked our way through a pretty significant amount of it at this point. And we've gotten into this part, if you've been with us, you know that it can be a little

dense, it can be a little nuanced, a little challenging, even in times, chapters nine to 11 are where Paul shifts his focus. And he is starting to talk to the congregation there about some things that are that are pretty heavy, and they're ones that may not make initial sense to us, we might not recognize all the things there. So it's always important to remember the context and some of the content. The Gospel, when we hear it, it generates questions. That's true for everybody's life. There are questions that come up when we hear the Gospel, and in this particular setting some of the questions were what how does God relate to all of us? Is it the same? They're asking that question, because the congregation came from pretty diverse backgrounds, many of them came from ethnically and culturally and religiously Jewish backgrounds, many from ethnically and culturally and religiously Gentile background. So the questions were, is it the same for all of us, specifically, if God had made this promise to Abraham, and through Abraham to the ancient nation of Israel, that a Messiah would come from those people and yet now, not only do you have the Gentiles being brought into the kingdom of God, but you have some people who are descended from Abraham, who are not accepting the Messiah, Jesus? And how does all this fit together? So those are the questions that would have been very, very pressing on their hearts. It was pressing on Paul's heart, the weighed heavily upon him. So that's what he is dressing in this particular section, in chapters nine through 11. And what we saw as we work through chapter nine is he is emphasizing there that God has mercy on whom He wills. He says that several times he says, God has mercy on whom He wills. God is the one who is absolutely sovereign over all things we looked at that idea, it's a it's a can be a challenging idea, but it's right there for us. And yet, we saw also that the other idea we see everywhere in Scripture is that we are responsible for our actions, for the consequences of our actions, and for how we respond to this call that God has put out in Jesus Christ. And those things seem to be in a bit of paradox, but that's the backdrop here. And so I want you to have that just in your mind a little bit as we look at this. Now this is Romans chapter 10, verses five through 21. This again is the word of the Lord. For Moses writes about the righteousness that is based on the law that the person who does the commandments shall live by them. But the righteousness based on faith says, Do not say in your heart who will ascend into heaven, that is to bring Christ down, or who will descend into the abyss. That is to bring Christ up from the dead. But what does it say? The word is near you, in your mouth and in your heart. That is the word of faith that we proclaim. Because if you confess with your mouth, that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth, one confesses, and as saved, for the scripture says everyone who believes in him will not be put to shame, for there is no distinction between Jew and Greek. For the same Lord is Lord of all, bestowing his riches on all who call on him for everyone who calls on the name of the Lord will be saved. How then will they call on him and whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, How beautiful are the feet of those who preach the good news? They have not all obeyed the gospel. For Isaiah says, Lord, who has believed what he has heard from us. So faith comes from hearing, and hearing through the word of Christ. But I asked, Have they not heard? Indeed, they have for their voice has gone out to all the earth and their words to the end of the world. But I ask that Israel not understand. First, Moses says, I will make you jealous of those who are not a nation with a foolish nation, I will make you angry, then Isaiah is so bold as to say I have been found by those who did not seek me. I've shown myself to those who did not ask for me. But of Israel, he says all day long, I've held on my hands to a disobedient. And contrary, people. Want to get back to that simple idea that I tried to offer you there at the beginning? I'm sure you just heard it. It's it's right there in verses 12 to 13. I wasn't just offering you my thoughts. It's right there. In the middle of the passage, it says the same Lord is Lord of all, and everyone who calls him the name of the Lord will be saved. So let's get a little more deeply into that. And what that means when Paul says the same Lord is Lord of all. That is a question that was pretty heavily upon the minds of that particular congregation there I said, Does God relate to us all in the same way, not just because they were coming from diverse backgrounds themselves, where they were located in the ancient city of Rome, this would

have just faced them constantly. It was a very populous, very dense city, there are a lot of different cultures, a lot of different belief systems there. Not only were there the Christians who are a very, very small minority point, there were Jewish communities there. They were also in a minority, there were a lot of people there who worship the Emperor, there were a lot of people who were involved in some of the Greco Roman religious Romans and offering a praises to the pantheon of gods. So everybody was constantly faced with this question of, is there is there one God? And if so, is this God relate to everybody in the same way? Are there certain rules or relationships or dynamics in which God relates differently to some people than the others? Or is there something that is true everywhere? For everyone? Is there something is true everywhere? For everyone? That's a question that certainly hasn't faded, or vanished at all over the years. And a lot of people were hesitant to make any kind of claim like that there's a philosophical tradition that goes back at least to Nietzsche that says that if you're if you try to attempt to make a claim that there is some sort of a truth, you're really just looking to grab on to power somehow, any kind of truth claim is just a power grab. So you should be inherently skeptical. This traditional, say, if anyone or anything is attempting to present some kind of all encompassing truth. And in the modern global village, I think most of us know the rules for engagement are presented as fairly simple if you want to, if you want to get along nicely with others, if you want to have a seat at the table, then you need to respect everyone's personal truth. You need to restrict your story to just your own tribe. And you need to concede that that story is just one option out of many. Because as soon as you make a claim that might extend into or impact somebody else's life, then you're out of bounds, you can't do that it's not okay. So we get skeptical of these things. We've kind of cultivated to be skeptical of some of these things. But I want to take a moment to just offer you a defense of what some people would call a meta narrative. That's just a word that means one story that accounts for everything everywhere all the time. And for all people. That's That's what that word means. I want to offer you just a brief defense of that. Because the fact is that everyone, everyone has some story that they tell to make sense of this world, to make sense of what's going on in their life to make sense of who we are and why we're here where things might be going. Everyone has one of those and If it's to hold any meaning whatsoever, if it's capable of having any significance at all, then it needs to be something that is making a claim about what is true. Every one of these you can also you can also think of it as a worldview. Some people call that every one of these worldviews or meta narratives, is actually making a claim about something that is true. Here's the thing about this actually, even a pluralistic perspective, is ultimately an exclusive truth claim. Think about this, think about this for a moment with a pluralistic perspective says the only proper way to understand the world is to allow for an infinite number of competing truth structures and belief systems. That's the only way to understand the world. If you don't understand the world that way. You're wrong. You see how that's an exclusive claim? Even that is an exclusive claim everyone is. So it allows for only one way of understanding the world and says if you don't understand the world away that way, then you're wrong. So the question, look, the question is not is there a story that accounts for everything and everyone? But the question is, what is that story? What is the story? What is the truth that accounts for everyone, and everything. And the Bible presents us with what is often called this grand story, one that is written and directed and produced, if you will, by the Lord, this overarching, universal cosmic saga of creation and fall, redemption and restoration. This is a story whose divine script includes everyone, it accounts for everything, anything that ever has, or ever will happen. It's the eternal, yet unfolding drama in which the entire cosmos participates. And why would we say something like that? Because the same Lord is Lord of all. Not the same Lord is Lord of all. And that has a lot of implications for our common life together. The same Lord is Lord of all than that has all kinds of implications for how we are with one another. And in fact, as we continue to go, we'll get there pretty soon in the last few chapters of this letter, beginning of chapter 12, and going to the end are really taken up with that particular question, what kind of implications does this then have for how we are together? What does it look like for a diverse group of people to come together in a new way? Because the same Lord is Lord of all. So we'll see that a lot over the last few chapters here. But it's something that people recognize when they are familiar with this biblical story

that is there one person and recognize that was a Reverend Dr. Martin Luther King, Jr. In the last week or so I've been rereading a couple of his sermons I found this. This was in one he preached in 1967, called a Christmas sermon on peace. And then a Christmas sermon on peace, he said this. Now, let me suggest first, that if we are to have peace on Earth, our loyalties must become ecumenical rather than sectional. Our loyalties must transcend our race, our tribe, our class, our nation. Now the judgment of God is upon us. And we must either learn to live together as brothers or we are all going to perish together as fools. Now, let me say that the next thing we must be concerned about if we were to have peace on earth, and goodwill toward men is the non violent affirmation of the sacredness of all human life. Every man is somebody because he is a child of God. And one day, we've got to sit down together at the table of brotherhood, but in Christ, there is neither Jew nor Gentile. We are all one in Christ Jesus, he bases the rest of his sermon upon that, then. And look, this is not about offering you an obligatory Martin Luther King, quote, it's not about advocating for some particular political or ideological platform. This is about embracing and recognizing a biblical perspective on these things. It was Jesus who said, after his resurrection, All authority in heaven on earth has been given to me, so go and make disciples of all nations all peoples. The reason he said that is because he is the Lord of all. It's in the book of Revelation, we read part of that book a little bit earlier, where the apostle John has given a vision, he looks out before the throne, he says, I see people from every tribe and language, and people and nation why because the same Lord is Lord of all. That's a conviction that we can hold. If we see that this is explicitly what Scripture teaches us. The same Lord is Lord of all. So it's also something that we don't give as much thought to as we need to. It's something that implicates really the way in which we go about our days, the way in which we interact with one another, the same Lord is Lord of all stop and think about that the next time you reactively reject someone just because they're not a part of your pre approved in group. Stop and think about that the next time that you dismiss someone because they hold some different convictions than you do on something. Stop and think about that the next time that you get into an argument with someone on social media, or stop and think about that the next time that you explicitly endorse or implicitly accept practices that privilege one group over another based on things like ethnicity or nationality or gender or economic status or formal educational level. There's all kinds of implications for this. But the heart of it is this biblical conviction to the same Lord, his Lord of all, Paul is saying that to this group that was a very diverse group of believers, and he wants them to have that. That's the grounding point. He says the same Lord is Lord of all. And then he goes on to say, and everyone who calls on the name of the Lord will be saved. The same Lord, Lord, have all in everyone who calls on the name of the Lord will be saved, because the other question for them was, well, is this true for all of us? Or do some of us have some kind of special access that the other ones don't? And I'll come back to that in a moment. But first, we have to ask what who is the Lord? That may sound like an obvious question, but we need to make sure we understand this right, who is the Lord? Everyone who calls him the name of the Lord will be saved? Who are we talking about? That's a quote there there. Paul offers off. It's a quote that comes from the prophet Joel. And it's really interesting to see the way that that scripture passage is used throughout Scripture. So in the original context, it's in Joel chapter two. That's a place where the prophet is talking about the coming day when God would pour out His people pour out his Spirit upon his people, when everyone would see His glory. And Joel 2:32 says this, it will come to pass that everyone who calls on the name of the Lord will be saved. And in that particular passage there the way that it's written in the original Hebrew there when Joseph says the word or when Joel writes the word, Lord, he uses the divine name, the name Yahweh. It's very explicit reference, then Peter quotes from this verse centuries later at Pentecost, it's at Pentecost, when this promise then is fulfilled when the Spirit does come down on the people of God in a new way. And Peter quotes that verse he says, Everyone who calls him the name of the Lord, will be saved as the Spirit of God is coming down and making God's people new. And then Paul, here when he quoted, he's in a context where he's explicitly talking about Jesus. In fact, verse nine is where he says, Anyone who can confess with their mouth that Jesus is Lord so that briefly what I'm just trying to show it to you there is that even in the way that one verse is used, we see the

contours of a Trinitarian faith. You see the contours of this biblical faith of one God, eternally existing in the three persons of Father, Son, and Spirit active all throughout history, to redeem His people through the work of His Messiah, Jesus. And I bring that up, because Lord is not just an empty title that you can fill with whatever meaning you want. Lord is not just a title that you can ascribe to anyone or any person that you want to it is only properly offered to the Triune God we find in Scripture, Father, Son, and Spirit, everyone who calls on the name of Downton Lord, will be saved. Alright, what does it mean to call upon the name of the Lord? What does it mean to call upon the landlord means, first, that we need to renounce all of our efforts at self righteousness, this if you've been here, for any part of this letter, this is the theme that probably runs throughout the whole thing more than anything else, we need to renounce and abandon all of our attempts to make ourselves righteous. He's getting it that in verses six and seven, when he quotes that passage back from Deuteronomy, you heard that read a little bit ago, he said, it's not about you trying to find some way to ascend to God, it's not about you working your way up somehow. Or it's not about you finding a way to rise again from the dead. That's what he talks about when coming up from the Abyss descending there, he's saying, it's not about you trying to find a way to get to God, or about you overcoming the grave, you can't do those things Jesus has. Jesus is the one who said it was come down to us, God Himself come to be among us. Jesus is the one who has been raised again, from the dead. So he speaks of a righteousness based on faith. That is recognizing who Jesus is what he has done for us trusting in that clinging to that and not to these things that we try to do for ourselves. That gets right to the heart of the matter. Then in verses nine and 10, verses nine and 10, very famous verses. Three says, If you confess with your mouth that Jesus is Lord and believe in your heart, that God raised Him from the dead, you will be saved. For with the heart one believes and is justified with the mouth, one confesses, and is saved. That's really getting into the heart of the matter there. This is what it means to call upon the name of the Lord, to confess that we believe Jesus is that promise, Lord, to believe in our hearts that God has raised Him from the dead doing for us we could not do for ourselves and accomplishing everything in in through the work of Jesus and everyone who trust in that everyone who believes in that everyone who calls upon the name of the Lord will be saved, says everyone, no one's going to be put to shame. Think of a time that you've seen as crowds and crowds of people. Maybe it's at a sporting event, maybe it's at a movie premiere, maybe it's at a concert and the people they're just there shouting on their calling of the name for their favorite athlete or actor or musician. That person is going to respond to probably a few of them. They might sign a handful of autographs. They might take a couple both pictures, here and there. But most of the people who are calling out them aren't even going to get acknowledged at all. This is exactly the opposite of the image of Paul is getting out here saying, everyone who calls upon the name of the Lord will be saved. Every single person, and no one will be put to shame. No one will be put to shame he'd already brought, that's a verse from Isaiah 49, he had brought that back up at the end of chapter nine, he brings us up a couple times, because it's important. He's saying, if you are putting your faith in Jesus, if you are calling upon Him as Lord, you're not going to be put to shame, he's referring to a time at the end at the end when we stand before the throne of God. And if our faith and trust is in Jesus, and he says, We will be entirely vindicated, we will not be put to shame for having put your entire faith in Jesus, everyone who calls upon his name will be saved. That's a position of faith. But that position of faith is not the default setting that any of us have on our own. Even even the proclamation of the resurrected Jesus as Lord is not something that we just know intuitively, we can't believe that good news. Unless we know it. We can't know it unless we've heard it. Paul gets into a simple but relentless train of logic in verse 14, I want you to hear that again. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? How are they to hear without someone preaching? How are they to preach? unless they are sent? Simple but relentless train of logic there. Let me just point out one thing to you. When you hear that when he says preaching, so how can they hear without someone preaching, we hear that word, and it often has a negative connotation, right? Being preaching or preachy, or preaching at someone is kind of talking down to them in an aggressive manner. It'd be raiding or belittling them, because

they're not doing what they're supposed to be doing. We think of being preachy, or preaching a lot of times like that, or maybe it's not negative, maybe it's just, it's just irrelevant. It's boring. It's foolish, but it's preaching this idea always has a positive positive connotation in Scripture, because it simply refers to sharing what God has said with others. In fact, what's translated there is preaching if it helps you just to associate a little better, just translated as proclamation. Because it's getting something much, much bigger than just what I'm doing right here. Right now. That's not even what it's referring to. There are times when it is a public event, one person announcing the good news to others. But more often than not, I would suggest to you that it's something that can even just happen, familiarly, just even one on one, even just as you are talking with others, as you are praying with others, as you're reading scripture with others. It's just the proclamation of who Jesus is, and what he has done. So you don't get you don't get to just write up a pastor and say, Well, I'm not I'm not a preacher. That's, that's Josh's job. Somebody else can do that, right. This is just saying, we're just talking about what Jesus has done. We're just announcing what Jesus has done. Everyone can do that. And he says, God works through that. Verse 17, is where it says faith comes through hearing, and hearing through the word of Christ. calling upon the name of the Lord is a position of faith. But he says there, you can't do that unless you've heard about and you can't hear about him unless somebody has told you about him. So are we doing that? Are we talking in? Are we listening about Jesus? The same Lord, his Lord of all, and everyone who calls in the name of Lord will be saying now it prompts an obvious question. If it hasn't come to your mind already. It will prompt an obvious question. It's another one that Paul addresses here. Is everyone who hear it, believe it. Does everyone who hears it, believe it? We know the answer that, sadly, Paul acknowledges that not everyone who hears it, believes it. Fast in verse 16, he says, who is believed what he has heard from us? Who is believed what he has heard from us. And the tragic answer comes right before that when he says, they have not all obeyed the gospel. I mean, they have not all called upon Jesus Christ as Lord. You saying, yes, the word needs to go out there? Yes, it needs to be proclaimed. Yes, you need to hear it. Yes, you need to put your faith in Jesus, because you have heard that good news about Jesus, but not everyone who hears it, believes it. Apollo is specifically talking about this matter of his fellow Jews, those who had heard that God had promised to send his Messiah those who had then heard this announcement that Jesus is the Messiah, and yet they hadn't accepted that. And that grieved him deeply. Again, you look back at the first beginning of chapter nine, where he says that he's an anguish over this or the beginning of chapter 10, where he says that his heart is going out again over this, because he sees that people are hearing this, but not calling upon the name of the Lord. Then he's also pointing out that there are many people who do people that people that they didn't expect to people that we may not expect when he's when he's quoting from those. We references Moses there and then Isaiah a couple times, he's saying there that ye Gentiles, that is those that they thought were outside of the kingdom are now coming in. It may surprise us who hears this good news and responds to us and responds It maybe surprise us who hears this good news and does not respond to us? Have they not all believed what they have heard? Paul asks it it does need to be something that goes out there. We need to be proclaiming this because the same Lord is Lord of all and everyone who calls him the name of the Lord will be saved. Not I think there's some pretty easy and simple maybe implications applications for you for me as we're sitting here today. So I'm going to wrap up here and just offer you three questions by way of this. Three questions by way of just the implications and the applications of this for us here today. First, have you heard the good news of Jesus? Have you heard it? Now, if you're sitting here today, and you're half paying attention at all, this is kind of like getting one of those by four cups of coffee, and the fifth one's free, and the first holes already punched? I've been trying to tell you it this morning. So if you're sitting here, I hope the answer is yes. But just in case you zoned out, here's the good news of Jesus, God so loved the world, that He sent His Son into this world that whoever believes in Him should not perish but have eternal life. As John 3:16, here's the good news. That you have been saved by grace through faith, it's not your own doing. It's a gift of God. It's not of works. None of you can boast about that. For we are God's workmanship. We've been created in Christ to do good works that he's prepared before for us

to do that's Ephesians, two eight through 10. Here's the good news. who's in a position to condemn only Christ, Christ died for us, Christ rose for us, Christ is interceding for us. Therefore there is no condemnation for those who are in Christ Jesus, because the law of the Spirit of Life has set you free from the law of sin and death. That's Romans chapter eight. Have you heard this? If yes, Have you believed this? It goes beyond just asking if you've heard it, or if you understand it at an intellectual level. In his famous short story, the death of Yvonne illage Leo Tolstoy once wrote this, he said at the bottom of his heart, Yvonne Ilitch knew that he was dying. But so far from growing used to this idea, he simply did not grasp it, he was utterly unable to grasp it. It's not just Do you know the bare facts of something? Do you grasp this? Do you understand this? Do you accept this? If you've heard it, do you believe it? Verse nine, says, If you confess with your mouth and believe in your heart, that God raised Him from the dead, then you will be saved? So have you heard this? If the answer is yes, have you believe this? If the answer is yes, who would know? Who in your life would know? When Paul was right, in the Corinthian church, he says, Who sees anything different in you? If you've heard this, if you believe this, who in your life would no, there are two aspects to this one of it is just the way in which we live as those under the Lordship of Jesus. Again, we'll get into that in some coming chapters here. But do you live in a way that reflects this understanding that the same Lord is Lord of all and everyone who calls in the name of the Lord will be saved? How is it that you're engaging with and treating and interacting with others? What things occupy your attention, what things received your adoration, what things demand your allegiance, but it's also just about what we say then. It's why I told you sharing the good news about Jesus is not something just happens on a stage in front of a congregation. First, Peter 315 says that every one of us needs to always be ready to give account for the hope that we have to let people know why we have hope. And we do that because we love God, because we love others. Some years ago, the late theologian J. I Packer wrote this little book called evangelism and the sovereignty of God. And by the way, if chapter nine had some heavy ideas that you're wrestling with, pick up this little book, it's a great treatment of these ideas. But packer, in our book said this reason that we are there's two motivations for telling people for sharing this Good News of Jesus. He said, The first is a love to God, and a concern for His glory. The second is the love to man and concern for his welfare. Why does everyone need to hear the good news of Jesus? Because the same Lord is Lord of all, everyone who calls in the name of the Lord will be saved. Why do we want to see people confess with your mouth that Jesus is Lord and believe in their hearts that God raised Him from the dead? Because the same Lord is Lord of all, and everyone who calls in the name of the Lord will be saved? Why should we share and show the love of Jesus with everyone? Because the same Lord is Lord of all. And everyone who calls on the name of the Lord will be saying, Let's pray together. Almighty God, you alone are God and you alone are good. We thank you for how you call us to yourself, and how you call us together as your people. We pray now that you would send us out as those who bear witness to these truths through what we say and through what we do. Grant us patience and courage. We may faithfully live as your people and that we may faithfully proclaim the name of Jesus for it's in that name we pray amen